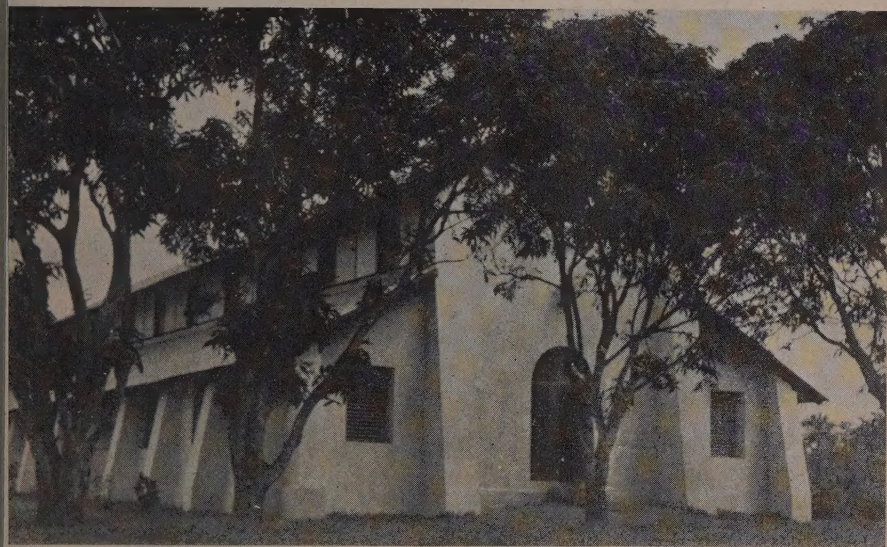


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1947

Our Cousin-Brothers

BY KARL TIEDEMANN, O.H.C.

DIANS are people. As they are people, we ourselves, they have much, very much, in common with us. They have the same desires, the same faults, the same virtues as white people. This is obvious when we consider that Indians, like us, are the children of God.

And, secondly, Indians are just like white people, because God has taken their human nature, their attributes, their virtues, their sins, up into Him just as truly as He has taken the human nature of the white race. The Nicene Creed is explicit about this. It says, "He ... was made Man." The Creed carefully avoids saying that Jesus was a man only. It clearly says, "He was made man." Jesus is, of course, a perfect man, but He is more than that. He has taken all of humanity—red, black, yellow, as well as white—into Himself. The Athanasian

Creed tells us the same truth in these words: "One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God."

This taking of the Indian nature into God is symbolized in our church at Nixon, Nevada, by the Indian Madonna which is the prized possession of the Mission. The features of the Mother and Child are definitely Indian. My only criticism of the statue is that I wish that the Christ Child had been placed in a Paiute Indian basket such as that in which all Indian babies lie.

So by a twofold bond, that of Creation and that of Redemption, the truth is brought home to us that "Indians are people, and share in our common humanity, with its faults as well as its virtues."

I would like to stress this fact of our common humanity by writing of the Paiute In-



THE INDIAN MADONNA

dians of the Missionary District of Nevada, especially as I came to know and love them at Nixon. We hear a deal in our church publications of some of the more advanced Indians and we are rightly told what good Church people they become. But the same truth may be illustrated among those who are more backward as far as so-called "western civilization" is concerned.

The Paiutes are a tribe which has tenaciously preserved its unity, intermarrying to such an extent that it is often difficult to define relationships. Often in answer to my question, "What relation are you to So-and-so?" the answer would come "Oh, he's my cousin-brother." Often they were, literally as well as symbolically.

Indians are our cousin-brothers, as I learned at Pyramid Lake.

II

Where is Pyramid Lake?

I suppose most of our readers have heard of beautiful Lake Tahoe. It lies on the borders of Nevada and California. The Truckee River rises in Lake Tahoe, flows north-

east through the city of Reno, and then another fifty miles to empty into Pyramid Lake. This lake is most lovely, a gleaming turquoise set in golden sand. It is thirty miles long, fourteen miles wide at its southern point, without visible outlet, set down in the desert in a waste of yellow sand and gray rocks and green sage brush. Not a tree is in sight. In the background are the low, yellowish mountains. There is something about the altitude and the dust in the air, which produces remarkable color effects. No wonder in painting a picture of Pyramid Lake can it be said with justice: the colors shift every few minutes.

The five hundred miles surrounding Pyramid Lake constitute the Pyramid Lake Paiute Indian Reservation. On it live about thirty thousand Paiutes. Almost all are baptized and most of them have been confirmed.

There are two other Indian reservations in Nevada where the Church has Missions. It is a matter of great pride that the Episcopal Church in Nevada does more work among Indians than any other communion, perhaps more than all other churches put together.

The Reservation at McDermott is, I think, the largest in Nevada. At McDermott we have a Mission, but at the present time there is no resident priest or worker. At Moapa the Sisters of the Holy Nativity are doing a splendid work.

At Pyramid Lake there have been Missions for over fifty years, and a great deal of work and money and devotion has been poured out. At Nixon there is the Church of St. Mary the Virgin, a beautiful church built of concrete blocks. Inside there is a wealth of color, and a consecrated church worker has painted the windows a lovely blue with church symbols in yellow. Besides, there is St. Joseph's Hall, a fine built parish house; and lastly, the Mission House—in all, a splendid group of buildings. At Wadsworth, on the same reservation we have the Church of St. Michael and Angels.

III

he difficulties are manifold, but stem from one source of evil—the white man! Undoubtedly there are faults on both sides—there are always two sides to a story—most of the fault is to be laid to the white man—and it is a very sad story, too difficult to give in detail. Because of their experience, the Paiutes have undoubtedly developed a deep-rooted suspicion of the white man and all his selfish ways. This hatred is deepened by two facts—first, a psychological block and the persistent lack of unity.

In the first, the psychological block, arose from the fact that the Paiutes administered a crushing defeat to the U. S. Army. (An Indian once said to me, "Father, when the Indians lose, the history books call it 'a terrible sacrifice'; when the white man wins, it is 'a splendid victory'.") The rout took place at Pyramid Lake. Very few soldiers escaped. When reinforcements were sent in and a "second victory" ensued. The Paiute army was rent in two, sometimes even families being divided. Half were sent to Oreana and half confined to Pyramid Lake. The Paiute (unlike his colored brother) never admitted defeat. To co-operate with a white man is to the Indian the unconscious psychological equivalent of admitting defeat. To admit defeat is impossible. The practical outcome is non-co-operation. But this lack of co-operation prevails everywhere where the Indians are segregated, as they are at Nixon. At Wadsworth, where the Indians mingle freely and naturally with white folk, there is no lack of co-operation, but a friendly and fine pride of race. One of my best little Indian boys brought his white playmate to tears by saying, "Go away! I won't play with you anymore! You're nothing but a white boy!"

Non-co-operation is further enhanced by the remarkable tribal unity amounting to communism. Many of the lands are tribal lands and there is a common standard of life.

This has its bad side, as will be obvious on reflection. But it has also its good considerations which shame the white man. One sign is that there are no Indian orphans—some family will always adopt a parentless Indian child. "We Indians have no orphan asylums," a Paiute woman proudly boasted. And secondly, no one on the reservation goes hungry or homeless.

About a hundred years ago, the Paiutes were nomads, as Sarah Winnemucca Hopkins tells us in her book, *Life Among the Paiutes*. Since her day, they have become a people settled on the various Reservations. But they are slow to give up the old tribal ways. The ancient custom of changing the position of the front door on the death of a member of the household persists. Still are bed clothes burned (a very sanitary precaution), still are loved possessions buried within the grave, still handkerchiefs take the place of hats and gay blankets do service for coats.

And no wonder the Paiute is slow to adopt the white man's culture when the nearest



IN A PAIUTE BASKET

manifestation of it is flaunted in divorce and gambling and drunkenness at Reno. Once again is the red man wiser than his white brother.

Again, he is wise in spiritual perception. It has been said that the Paiute has no sexual morals. But is not his custom of changing wives without bothering with divorce more honest and real than the travesty of matrimony that is manifested at our divorce mills? He is not so much concerned with sexual morals as with the higher standards of goodness and badness. "He's a mean bad man" is the worst condemnation a Paiute can utter.

At Nixon, there were about 150 who could get to Church on Sundays. Being good Episcopalians, most of these come on Christmas and Easter! But the average Sunday congregation is thirty, that is twenty per-cent. Did 20% of the population of your town attend Mass last Sunday?

One could go on lengthily giving instances of occasions where the Paiute manifests virtues like ours and even better (and their

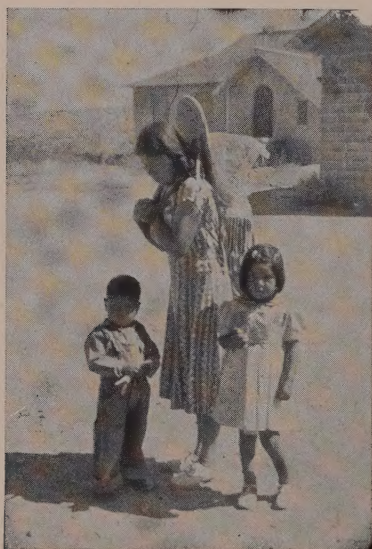
sins are no worse). I will close by mentioning their deep love of children and strong family ties. Father Chalmers offered a scholarship at Kent to any Paiute boy who would recommend. But the obvious candidate could not be persuaded to leave home. All children are lovable, but there is something especially attractive about Indian children as they peer gravely at you out of their cradles or burst into gales of laughter.

Pray for our cousin-brothers and give thanks for the work done among them by Bishop Lewis and his workers. Two women among children stand out in memory. First Dr. Irene Putnam did much to cure and care for tubercular children. Often she would motor many miles to bring the most pathetic and attractive children (some without clothes except what they wore) to the Sanatorium at Wiemer. There, with special care they would get so fat and happy that their parents, coming to visit them, would want to take them home!

Secondly, great appreciation should be accorded the work of Miss Alberta Brown at Nixon and at the Indian School at St. Art. Among other wonders, she achieved the highly difficult one of preparing the Indian children for their first confessions. Her method is unique. She would assemble a class in groups of five or six, give them pencil and paper, and read to them a simple list of common sins. They would write down their particular transgressions. The written notes were then sealed up in separate envelopes with the name of the owner on the outside of the envelope. Then perhaps a week later they would come to me with the envelopes for confession. The system broke down only when they could not—or could not I—decipher their own statements of sin.

Once a month at the big school at St. Art at 6:30 a. m. on Saturday, in a hall of the schoolhouse, I would say Mass. At that early bleak and cold hour there were present never less than thirty children of a possibility of seventy-five.

Can you beat that?



ALL CHILDREN ARE LOVABLE

The Calendar of Christ

By CARROLL E. SIMCOX

Trinity XXII

Epistle:

Philippians 1:3-11

AM not sure that Easton and Robbins are right in their view that the sermon theme *par excellence* of this passage is: the fellowship that follows from acceptance of the Gospel all natural affections are conated." Of course this proposition is important, and implicit in the passage; Paul's immediate reference is to something more specific than "fellowship" (which become in our day, I'm afraid, another those "blessed words").

Consider the background: in Acts 16:14 we see Paul entertained at Philippi in the home of Lydia, a seller of purple, a convert, and a generous supporter of the church and of Paul's mission. Now turn to Philippians 4:16: "for even in Thessalonica ye sent once and again unto my need." Take this Epistle to be a thank-you letter. See (*supra*) the reason for it, and the theme of the letter as a whole clearly bears it out.

It brings us to the crucial word in the passage: *koinonia*, verse 5. Shall we translate it as *fellowship* or *contribution*? It can mean either:—a fact too commonly overlooked in our day when we squeeze the very life out of the word and idea of "fellowship." (What is to be done, by the way, with those who use it as a *verb*? Alas, the Lord's happy expedient of "something glorious but lingering, something with healing oil in it I fancy" is forbidden by civil law.) *Koinonia* may mean either *fellowship*, in the sense of *communion*, or *contribution* as an outcome of fellowship; and I am suggesting, on the strength of what we know about the immediate situation, that it is this second sense here.

This interpretation has the very great merit for the preacher of giving us a definite virtue (generosity in *Domino*) for a theme, rather than the vague and too easily sentimentalized idea of "fellowship."

With this in mind consider the sense of verses 5-6 to be: "... for your generous support of our spread of the Gospel from the very start up to this present moment; and I am confident of this: that He who initiated this good work (i.e., the *koinonia*) in you will carry it all the way through, in you, until the Day of Jesus Christ."

This provides a background for a sermon following this pattern:

(1) It is God the Holy Ghost who initiates, sponsors, and sustains in us the impulse "to work and pray and give for the spread of his kingdom."

(2) God is looking for people like Lydia and her sort at Philippi, and you and me, in whom He can begin and carry out these works of *koinonia*.

(3) This word *koinonia*—so basic in New Testament idiom but so elusive to the English translator—designates a spirit and a fact which must characterize the Church if it is truly conformed to God's will for it: that of *sharing*. Neither "contribution" nor "fellowship" is an exhaustive or nearly adequate translation; *koinonia* is apparently one of those irreducible elements of spiritual experience which can be known only by actual participation in it.

(4) Parochialism, ecclesiastical isolationism, is the evil antithesis and enemy of *koinonia*. Philippian Christians like Lydia knew the joy of the Gospel because they were as eager to share their Lord with the people of Thessalonica as with their own fellow parishioners at Philippi. In other



words, they "believed in missions"—and they lived their belief.

This, I am sure, is the sermon here: Paul's own sermon. The theme, in a nutshell: fellowship in Christ means, not a benevolent but vague feeling of "reading the same Bible" and "travelling in the same direction even if by different roads," but an actual experience of sharing the common life and mind and love of a common Lord: and sharing in the positive sense of *giving*.

The Gospel:

St. Matthew 18:21-35.

Here I agree with Easton and Robbins: "The less exegetical arts are practised on this section, the better. Its meaning is perfectly obvious and the expositor should confine himself to illustration and application. The Unmerciful Servant could not have it both ways: he was either 'under the law' or 'under grace.'" And Msgr. Knox's summary is correct: "If we press the literal sense of the parable, it means that sins once forgiven become 'reviviscent' when God's favour is forfeited anew. But there is no reason to think the parable is meant to pronounce on matters of theological detail; its point is simply that unforgiveness is especially heinous in the forgiven."

It is not difficult for the preacher to show one of his hearers how utterly beyond depth every man is *in debt* to God. Not difficult, and of course one of the preacher's prime continuing duties. There are things easier to forget than our debt to God, and perhaps nothing the forge of which works more deadly havoc with the soul.

This fact of every man's incalculable debt to God is the first thing to drive home. *General Thanksgiving* of the B.C.P. implies a classic statement of this debt and its all-inclusiveness of it.

The second point is the implicate of the first, namely, that if we are thus indebted to God we are in no real position to resist creditor's demands upon anybody. Perhaps the most effective way to clinch this is to remind your hearers of how mean and untemptible is the soul that takes everything and gives nothing. They all know such people and they scorn them. But it is all too possible for us to be guilty of this mean selfishness ourselves by *taking* all that we get from God (which includes, of course, the very breath of life itself) and dealing patronisingly with others.

This parable implies that, though we cannot repay our debt to God, if we have a lively sense of it and a decent humility in the face of it we can please God by *making a generous gesture* toward repaying it; this we do by forgiving others as God forgives us, by giving to others as He gives to us, etc.

Trinity XXIII

The Epistle:

Philippians 3:17-21.

There is a stiff challenge to the modern preacher here. I take it that the only point that interests us as a sermon theme is the second half, beginning with "For our citizenship is in heaven . . ."

The difficulty lies not in grasping the concept but in presenting it realistically and compellingly to modern hearers, in suc-

that it will dig and bite its way down their souls. But it's worth the effort. The Christian is an amphibian whose "citizenship" is in Heaven and whose *presens operandi* is earth. This is the thing he said. How say it without hopelessly stifling the faithful and causing the heathen to wag their heads? There are no little analogies, at least that I can think of to turn the trick.

Our citizenship in Heaven can perhaps be defined in terms of its consequences. Since we were born at our baptism into a Kingdom not of this world, certain things follow: (1) our ultimate allegiance is to God and not to men; and (2) we may enjoy and use this present world: we must not despise it certainly, for it is God's; but as far as *our own dependence* upon it is concerned we must cultivate detachment. This means that any worldly good that we *can* do without, it is better to do without; we must not practice an asceticism that is sufficiently rigorous at least to keep us free from any bondage to any temporal object. Every man must be his own judge in such matters, but there are two *caveats* in order: first, he had better really *judge*, and not let himself off too easily; and second, it is not at all a sacrifice of our "private judgment" to avail ourselves of what the teachings of God teach us about the things especially to be shunned as perils to the soul. Take as an example one very obvious thing: most saints have tended to regard the pleasures of the table with very great caution. If I am a *gourmet* by nature and at the same time a prudent Christian I will not merely shrug that off, call the saints morbid mortifiers or say "I'm different: I can enjoy these things without making a mess of my belly." That attitude is asking for trouble. Money is another excellent illustration. It's no crime to go after money; but it's terribly easy to make money your chief end. A citizen of Heaven must keep clear of all such entangling alliances with even the intrinsically good things of earth.



A good citizen of any land, or a good subject of any king, is a walking embodiment of the *genius patriae* and a proud deputy of his king wherever he goes. Rupert Brooke eloquently expresses this high patriotism when in his verse he describes his grave, wherever it may be, as a spot "forever England." But if the loyal subject of any earthly potentate shall declare and proclaim his fealty so proudly in the midst of the Gentiles, how much more shall the Christian citizen of Heaven and the soldier of Christ the King?

Finally, the Christian is a supernaturalist both in creed and in fact: that is to say, he lives in a supernatural realm and partakes of a supernatural life. The best exposition of this that I know, and one on which this sermon could easily and effectively be based, is C. S. Lewis' treatment of *Bios* and *Zoe* in *Beyond Personality*.

The Gospel:

St. Matthew 22:15-22.

The sermon subject is Christian politics, or more broadly the Christian in society.

There are two easy, mischievous, and all too popular misreadings of this passage. The one of these takes our Lord's reply to His would-be trappers as a clever evasion and only that. This is intolerable as well as unwarranted. Jesus was not a sophist. His reply *did* put His cross-examiners on the sharp horn of the dilemma on which they had thought to impale Him; it was a brilliantly clever rejoinder. But it was that only incidentally. He seizes this opportunity for driving home a tremendously important doctrine, which we shall consider in a moment.

The other popular misreading takes the Dominical distinction between the things of Caesar and the things of God to mean that the things of Caesar don't really count: all that counts is that we render to God His due. Let Caesar whistle for his! Actually, there isn't a trace of disparagement, depreciation, or pious disdain for Caesar and the things of Caesar in our Lord's words. This second misreading is especially serious to-day, it seems to me, in view of the fact that Christians have got a bad name for themselves as social slackers. When the war was on, not a few Christians treated themselves to the luxury of pacifism. This, they averred, was their duty to God, and the rest of us were expected to leave them severely alone in their mystic rapture. But what of their duty to Caesar? For "Caesar" in this case was by no means a wicked and tyrannical boss seated upon the Seven Hills and drunk with the blood of the saints: "Caesar" was our society, and there were innocent children in it by the million—not to mention all others. Now, if every able bodied citizen had decided that his duty to God released him from any alleged duty to defend God's little ones from a fate worse than death, what would have happened to God's little ones?

I raise again this tiresome question only because the issue of pacifism *versus* patriotism does force us to face this elemental fact: if we fail in our duty toward Caesar we fail in our duty toward God. And this, I am



FOR CAESAR AND GOD

convinced, is the doctrine implicit in Lord's familiar words about the things of Caesar and the things of God. "Patriotism is not enough!" said Nurse Cavell in words never to be forgotten. Rendering unto Caesar alone is not enough. But neither is rendering unto God alone enough, according to Lord's own words. Caesar is under God; Caesar's claims upon us are likewise under God; but *he does have claims upon us*. That is the point we must not forget. And God requires that we satisfy Caesar's claims upon us if we would please Him.

but a problem remains, and here the just (or the conscientious subverter of *status quo*) must be allowed to speak his piece: it is the task of the Christian conscience and the reason illuminated by the Holy Spirit to *judge between Caesar's just claims and his unjust claims*. It is my duty to let God to condemn and oppose whatever is intrinsically wrong in Caesar's domination, and to obey and uphold, actively, whatever is intrinsically right. But which is which? That is the question. Sometimes choice is easy. If Caesar asks me to deny true God or to cast my children into the arms of Moloch or to participate in the liquidation of Jews, my duty to defy Caesar is perfectly clear, unless I am a moral imbecile. But if Caesar asks me to pay taxes to support an army which *may* be used for the slaughter of other peoples in the building of a New Order, my duty is by no means so clear. For I cannot know, as an ordinary citizen, what my nation's rulers are going to do with that army. They tell me that it is for national defense and not for aggression. How can I judge whether they are lying or telling the truth?

Here, as a Christian, I need to recall our Lord's admonition to be wise as a serpent. It is a sin not to use my head to the utmost of my capacity.

I must judge the claims of Caesar and distinguish his just claims from his unjust. This is the work of reason and conscience surrounded to the guidance of the Holy Ghost. Let God will not do my thinking for me: He will give me the grace to think for myself. And what has He given me, as divine *considerata*, to take into account this work of judgment?

The important ones, at least, which must enter into every calculation of this sort, are the following:

(1) When Caesar's demands are in my judgment consonant with the laws of God, still more when they are evidently intended to carry out a moral commandment, they are certainly to be obeyed. Very much of

our civil law rests upon the Decalogue. When Caesar forbids me to commit murder he is certainly to be obeyed, for it is strictly under God that he lays this law upon me.

(2) Any demand of Caesar which in my judgment is for the benefit of my fellows is a just demand in view of God's commandment to love my neighbor as myself.

(3) I am neither obligated, nor fairly entitled, to make these judgments strictly "on my own and all by myself." Other Christians, past and present, have faced these issues of conduct. What is the *consensus fidelium*, if any,—both of past ages and of present? What say the official pronouncements of the Church, the great doctors and moralists of the Faith? You need not be bound to any dogma of the infallibility of anybody or anything to avail yourself of ecclesiastical authority. All I wish to point out here is that the exercise of "private" reason and conscience in making moral judgments need not and ought not to be private in the sense that the individual pays no attention to what the wise and the good have taught concerning the particular matter. I may not be *bound* by what St. Thomas Aquinas laid down as to what constitutes a "just war;" but it is unchristian arrogance and folly on my part to refuse to consider what that great Christian doctor had to say about it.

We always need to consider, then, what the Church teaches and what great Christians of past and present say. Of course, where the testimony of Scripture is clear and unequivocal, that is final.

(4) The romantic modern notion of a "divine right of revolution" is emphatically not a New Testament idea. Every agitator against Caesar confidently claims Christ as



the ring-leader of his band (even the pinkish fellow-travellers in our midst today, who talk about the "Comrade Christ"). But Christ is not anti-Caesar. He is pro-Caesar until Caesar turns anti-God.

Trinity XXIV

The Epistle:

Colossians 1:3-12

Here is an excellent base for a sermon on intercessory prayer, with verse 9 as the text: "We . . . do not cease to pray for you. . . ." Let us consider Paul's intercession for the Colossians in some detail:

(1) He thanked God for them—for their faith, love, and hope. It does not follow of course that all intercession must begin with thanksgiving. But it is excellent spiritual policy nevertheless, if for no other reason than that the intercessor, by thanking God for what He has already done for the subject of the intercession, is thereby reminding himself of the granite fact that undergirds all prayer: God is Love. After all, God has done, and is doing, good things beyond number and beyond reckoning for everybody—even for the person in the extremity of woe at the time we pray for him. It is not only helpful but essential to our own faith to remember this.

Reduced to actual cases, what does this involve? Imagine some especially tragic case of human trouble: a mother of small children dying of cancer. Before offering his petition for her the Christian intercessor, if he follows Paul's example, will first thank God for His great goodness, past and present, toward His beloved child. Never ought Christian prayer, not even when *de profundis*, be lacking the note of glad and grateful *eucharistia*.

(2) Paul prayed for the faithful at Colossae when, so to speak, all was going well with them, spiritually and temporally. Here certainly is an example for our guidance. Intercessory prayer, like prayer in general, we are far too disposed to leave for "a last desperate resort." The anguished parent

prays for "the wandering boy-tonight." Did he pray before the boy wandered? A parishioner is terribly sick and asks prayers of the congregation. Of course such prayers are dear in God's sight. But the habit of leaving prayer until such times is bad for two reasons: it is an injustice to God and a subverter of our own faith. It is an injustice to God because it implies that God can be of no "use" to us except when our ship is sinking. And it subverts our faith and certainly our loving knowledge of God by leading us into thinking of God only as an ever-present Helper in time of trouble rather than as the Source of all our life, health and joy.

The great apostolic intercessor, following his Lord's example, prayed for the whole church as for the sick, for the saints as for the sinners. And, as remarked above, all Christian prayer ought to have this eucharistic note as its dominant *motif* rather than the note of frantic supplication.

(3) If you examine carefully the particular things Paul asked of God for the Colossians you will find further spiritual guidance for your own intercessions. He thanked God for their faith, their love, and the hope that was laid up for them in heaven. And he asked God to give them increase of wisdom and spiritual understanding and ghostly strength: in brief, for their growth in the Gifts of the Holy Spirit. Now we know from his testimony elsewhere that Paul did not hold that squeamish view of prayer so popular in our times, that we ought to pray "for spiritual things only." He believed, every Christian must, that it is right to ask God for anything, whether God is going to give it to us or not. But it is significant that when Paul wanted to ask of God the finest and richest of gifts he could think of for his beloved Colossians, he thought of these things—the spiritual gifts—rather than of things which the world values most highly.

The important point here is that our idea of the *summum bonum* has a very vit-

ing and determinative influence upon intercession. As intercessors we naturally ask of God what we think would be best for those for whom we pray. But what *would* be best? What is the human *summum* *bonum*, in general and in particular cases? Is it better, as Paul believed it is, for a person to be rich in the knowledge and love of God than to be rich in houses and lands and wealth and prestige and culture and all other "goods," both noble and ignoble? It might help us—and the people we pray for—decide if, before we offer our intercessions,



made a meditation upon the chief end of man and the chief joys of man before we prayed. As a parent praying for his son I might, without thinking, ask God to prosper my son in the world and make him what is called a great "success." But is that the highest good for my son that I can conceive of? If it is, I'm a queer sort of Christian.

the Gospel:

St. Matthew 9:18-26.

There is nothing uniquely distinctive about this miracle. Homiletically the chief point to notice is that the emphasis

is upon the woman's faith rather than upon the Lord's power to heal (only because, of course, the latter is taken for granted). Jesus' words "Thy faith hath made thee whole" can be easily misinterpreted if we aren't careful. It was the power of God that made her whole: her faith was the necessary condition rather than the operative cause of the healing. Similarly we are not "saved by faith:" we are saved, if and when we are saved, by the grace of God. The distinction is pretty fundamental. To believe that we are saved from anything and to anything by our own faith is the Coué form of Pelagianism; and there's a sorry lot of it in modern thinking about "the power of mind over matter." It may well be, as modern psychic medicine teaches us, that a firm will and determination (often inaccurately called "faith") on the part of a patient can work "miracles." But these are not miracles in the New Testament sense, i.e., signs and wonders wrought by the direct agency of God. Faith in some invincible surmise that you are going to get well despite what the doctor says is a splendid thing, but it is not to be *identified* with faith in God. It is essentially faith in your own self.

To be sure, Jesus says specifically here "Thy faith hath made thee whole." But He knew that nobody among His present hearers would misunderstand. *God* had saved her, not her faith. Where her faith came in was in making it possible for God to save her. Which thing is a parable of all saving miracles which are true miracles as Christians understand the term.

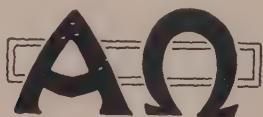
Is this distinction worth a special sermon? I think it is. Maybe you don't, and maybe you're right. But my feeling, based upon some specially interested observation on my part of people who evidently confuse the "will to live" with "faith in God," is that most of our people need some sound instruction upon this very important matter. We have neglected the subject of faith-healing shamefully in the past, and our neglect has given rise to some flourishing

heretical cults that have exaggerated and perverted the true Christian belief about it. We don't neglect the subject today as we did a generation ago, but in our anxiety to claim the authority of modern psychosomatic theories for the truth of our Gospel we are in danger of doing more harm to the truth by encouraging false impressions.

This Gospel provides as good a base as any of the regular Sunday propers for a teaching sermon on the ever present power of God to heal our sick bodies and souls in response to the prayer of faith. The following points should be kept in mind:

(1) The intensity of the woman's faith in Christ as One who possessed within Himself the power of God to heal.

(2) Her reliance upon Him rather than upon herself.



(3) The fact that God reserves to Himself the right to judge whether He will or will not grant bodily healing in response to prayer. "Thy will, not mine, be done" is the absolutely essential condition of all Christian prayer. He chose to heal this woman: He is not obligated to make the same choice with respect to us. But He *may*. And if we know Him as He is we shall never fear to ask.

THE SUNDAY NEXT BEFORE ADVENT

For the Epistle:

Jeremiah 23:5-8.

The passage was originally chosen no doubt as an anticipation of Christmas. In the pre-critical view it was naturally regarded as a prophecy of the Coming of Christ.

We can no longer naively believe that Jeremiah "fore-saw" Jesus of Nazareth.

But that he and the other prophets *fore-told* Christ—whatever they themselves might have had immediately in mind as they prophesied—is another matter, and this is most emphatically to be believed as Christ. When God "spoke by the prophets" of the spake of the Redemption that was to come.

Consider first the immediate situation of Jeremiah's words. You get the picture starting at the beginning of chapter 23. The evil "shepherds" who had destroyed and scattered the sheep of God's pasture were the evil Kings of Israel. God declared through His prophet that these wicked rulers will be pulled down from their seats and new shepherds who will feed the flock will be set up in their place. Thus far the prophecy is political in tone and implication. But not "merely" political, for it is God who destroys the wicked and exalts the righteous. All politics is theological, whatever the politicians and the "practical men" may think.

But when we come to verse 5, the beginning of our liturgical Epistle, the religious *motif* becomes more specific: Jeremiah foretells the advent of the righteous King. Here again, there is a distinct difference between what Jeremiah himself was expecting and what God was ultimately to bring to pass. The modern critical view, which there is no reason to challenge, is that Jeremiah was thinking of a puppet king, set up by the Babylonian conqueror, named Zedekiah. This name means "Righteousness of the Lord." But Jeremiah had no confidence in this political scheme. He was looking for a *real* king of righteousness, of God's appointment, not Nebuchadnezzar's.

So much for exegesis. What is the sermon?

The sermon will say two things:

(1) That God is not unconcerned with human politics. On the contrary, He is working His purposes out, mysteriously hidden, but invincibly, through the hurly-burly of human affairs. Politicians (and, in a democracy, the people who support them) may or may not be doing God's will, but

men are co-operating or resisting the divine will is inexorably being fulfilled. If we are resisting it we shall be reduced to powder. If we are co-operating with it, "though the cause of evil prosper, our cause, God's cause, will triumph." "Righteousness," when we get it in human affairs, does not come from human engineering. The righteousness even of the idealist who is not a conscious servant of God is a fraud. Take Zedekiah for example: he relied upon the backing of the Babylonian despot for his authority. It is not enough, in Jeremiah's view; unless God hold his sovereignty in trust for God he is a lawless pretender. Today: there can be no true righteousness in Godless political thrones and dominions. Communism (to name one conspicuous example which is not the only one) make a show of "righteousness" in certain respects: it's claim to grant economic justice, etc. And God may indeed effect some of His righteous purposes through communism, thus over-ruling the purely opportunistic intentions of the communists themselves. But it cannot be a righteous rule, as Jeremiah and as all servants of the true God receive of righteousness, for it derives its authority and its morality from a purely human—and avowedly anti-God—rather than divine.

To add a positive note, one might make the point that we in our age, as Jeremiah in his, are called to "prophesy" to our generation i.e., to tell the world the things that belong to its peace. We know these things; the world does not. No matter that the world will not listen to us. It didn't listen to Jeremiah. But God wills that we should prophesy, whether we be heeded or not.

Gospel:
St. John 6:5-14.

If one wants to take an appealing text from this incident that is something of an example from the miracle itself there is verse 12 "Gather up the fragments that remain, that nothing be lost." The obvious treat-

ment, and it is always in the best of form in the Christian pulpit, is to take it as a commentary upon God's tender solicitude for His "fragments"—the broken bits of humanity, the people who don't count. You doubtless have ideas of your own for development. Let me suggest one or two that may have escaped your notice:

(1) These "scraps" are parts of the original whole loaves and whole fishes: detached now, but none the less belonging to the original treasure. So it is with God's Family: nobody can cease to belong to it. This is true, and importantly true, not only of the human family in general, but of God's family the Church in particular. Once a human being always a human being; once a Christian always a Christian. We can't read



anybody out of either family. As St. Monica reminded her worrying son when she was about to sail on a perilous journey, nobody can ever sail beyond the reach of God's love and care. God never forgets the detached fragment.

(2) God has His own uses for His "fragments." After this hungry crowd was fed it seemed natural to let the scraps and crumbs lie there on the hillside. But Jesus' command that they be carefully gathered up is symbolical of God's "economy." He will make use of the neglected human fragments. There isn't anybody He can't use.

In developing this text the emphasis, before a normal congregation, should be upon the peril of despising and neglecting God's human fragments.

As for the miracle itself: it is a type of

God's constant feeding of His hungry multitude. In this miracle, as in all His others, "the incarnate God does suddenly and locally something that God has done or will do in general. Each miracle writes for us in small letters something that God has already written, or will write, in letters almost too large to be noticed, across the whole canvass of Nature." (C. S. Lewis, *Miracles*, p. 162.) The proper line of exposition is almost too obvious to need mention. God provides loaves and fishes a-plenty for all His chil-



dren. But some go hungry because those who control "distribution" are stupid or selfish, or both. The miracle of the multiplication merely indicates, according to the principle so well expressed by Mr. Lewis, how God makes His world to teem with the things needful for man. But the multitude was fed only when some men took what God provided and saw to it that it went into the hands of all who needed it.

To some extent every one of us is a "distributor" as well as a "consumer". God has put some things in our hands that others need. Our rôle then is essentially that of the apostles in the incident of the Feeding. The bread and fish they distributed was not their provender: nor is our money

and means really ours. Our duty under is to share, according to our means according to our brother's need.

THE FIRST SUNDAY IN ADVENT

The Collect:

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may arise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

THIS majestic collect should be before the preacher throughout the Advent, to set the tone and character of his thinking—and thus of his preaching—is rich in homiletical suggestions, with one especially prominent:

(1) God's grace is necessary to enable "to cast away the works of darkness, and put upon us the armour of light." We can't do this for ourselves and by ourselves. "There is no health in us." We cannot *want* to turn from the darkness of sin to the light of Christ except as the prevailing grace of God moves us to this desire.

(2) "*Now*—in the time of this mortal life." Our eternal destiny is being shaped and determined this day, this moment: *now*. We all like to toy with the notion that this is the last day in the sweet bye-and-bye (which is so sweet to many of us because it is so agreeable—"bye-and-bye"!) we shall make our terms with God. But all we have is today: to-morrow is only a speculation and a hope. In other words, every moment we draw breath is a *crisis*, in the true and literal sense of that desperately hackneyed word. For

it mean? In New Testament Greek it means "a decision", "a judgment." On the one side it is man's decision for Christ or against Him; on God's side it is the judgment upon man and his works that takes place when man stands face to face with the Judge of Man. Perhaps as good an illustrative passage as any is John 3:19: "And this is the light, that light is come into the world, and yet men loved the darkness rather than the light, for their works were evil." If this is the signification of "crisis" in Christian terminology—the human "decision" and the divine "judgment" — is presented to people so that the world can be splendidly redeemed from its common stale and unprofitable use.

(1) "In which thy Son Jesus Christ came to visit us in great humility." Christ adorned His life by His Incarnation. He came to us, among other things, the beauty of His life as it is meant to be.

(2) "That in the last day, when he shall come again in his glorious majesty to judge the quick and the dead, we may rise to the life immortal" Advent is the traditional and proper time for preaching the Christian doctrine, or doctrines, concerning the *eschata*. It is a task which the conscientious preacher of the Word cannot shun. Let our people think and wonder more of Death and the other Last Things than they may suppose; and they rightly look to the Word for guidance.

What shall we say of "the last day?" The term is to be taken both literally and metaphorically. We do believe, just as positively and just as literally as did the Christians of the Apostolic age, that "He shall come again, with glory, to judge both the quick and the dead." "The last day" of human history will come when He comes again; but since that hour of His Coming no man knoweth, and not even the angels in heaven, speculation is futile and even preposterous. Our attitude should be one rather of watchfulness, preparedness. Jesus' frequent admonitions to "watch" need to be

heeded today as much as ever by His servants.

Then there is the metaphorical sense of "the last day:" the death of each individual. At this time, so the Church has always believed, each soul undergoes the "Particular Judgment."



LAST JUDGMENT, BY JOOS VAN CLEVE

(Courtesy of the Metropolitan Museum of Art)

In preaching the Judgment of Christ one must emphasize, of course, how the character of Christ determines the nature of the judgment. He is not a grim ogre-judge but a merciful Saviour.

The Epistle:

Romans 13:8-14.

For Advent preaching at least, the core of this passage lies in the section beginning with v. 12: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and put upon us the armour of



ST. KATHARINE, NOV. 25

(Courtesy of the Metropolitan Museum of Art)

light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

What I have said *supra* about the grace to cast off the works of darkness, etc., is all relevant here.

One thing the preacher ought to bear in mind: Paul was speaking to people who were already Christian. He wasn't urging heathen to become Christians: he was urging Christians to walk worthy of their vocation. The modern preacher normally is doing the same thing. The point to be emphasized is that we Christians have made a positive commitment to Christ, but in the keeping of it we have grievously defaulted. What has become of our brave promises to serve Him to the end? Look at us, as we actually are; it's time for us to wake up!

This is obviously an apocalyptic passage.

Paul is sure of the nearness of the *parousia*. But there is no necessity whatever for a modern preacher to shy away from apocalyptic texts—this or any other. If we take them honestly and intelligently we can make them to telling effect. For actually *the Christian apocalyptic is as true today as it was*. It is true, and most importantly so, that the day of *our* salvation "is nearer than when we first (i. e., at our baptism) believed." The only difference between the early Christian's view of the Second Coming and our own view lies in our respective *concepts* of the fact: he expected to see the Lord appear on the clouds of Heaven at any moment to wind up human history on a scroll, while we think of the Day of the Lord more readily in terms of His coming to us in grace and judgment. So, our modern view is defective unless it acknowledges not only that Christ is coming at the End of human history but also that He will come at the terminal end of human history—that "He shall stand at the latter day to judge the earth." Exactly how, and when, of course we do not know.

The Gospel:

Matthew 21:1-13.

One should avoid preaching a Palm Sunday sermon on Advent Sunday. In any case, the note to emphasize here is not the triumphal entry, with its divine irony and pathos, but rather *the Coming of Messiah to the House of God in judgment*. Here we see Christ fulfilling, *fortiter in re*, Malachi's mysterious and dreadful prophecy: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. . . who may abide the day of his coming? who shall stand when he appeareth? For he is like a refiner's fire. . . And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness."

What seems to be called for here is a sermon on the function of the Church as a house of prayer. The following passage

and be borne in mind, whether they are stated all in the sermon or not:

(1) Christians are God's people Israel: the Church is the New Israel, the continuance of the Old. Therefore whatever God ordered of the Temple under the old dispensation He now requires of the Church. It is still the business of God's people to offer to Him "offerings in righteousness." The Church might in this connection deal with the question of sacrifice in the Christian worship of life.

(2) Christ the Cleanser and Purifier will "pass over" the Church when He comes. Judgment begins in the House of God. Bishops, priests, deacons and "lay pillars" are not exempt. He may use scourges other than that which He once wove of cords; but He will punish His careless servants when He comes—most said *mercilessly*. Don't use the future tense exclusively: this isn't simply something that *will happen*; it's something that *has happened*, and *does* happen, timelessly. History past and present supplies all the evidence you need of the divine judgment upon the worldly church.

(3) The "sins of the saints" vary some-

what from place to place and from age to age. There may be some "racketeering" in the modern Church, like that which the Lord found in the Temple precincts; but it doesn't happen to be at the present time the most conspicuous scandal in the Church. Hypocrisy, pride, bigotry (or its popular substitute "broadmindedness" born of indifference to truth and principle), legalism, etc. The point to stress is that we do not find asylum from Messiah's lash by "trampling his courts" and bringing "vain oblations;" when we enter His courts we walk right into His judgment. *Extra ecclesiam nulla salus*: perhaps. But *intra ecclesiam Christus Iudex*: that is just as true, and it needs saying often because so seldom said.

(4) The Lord's wrath was stirred by men's misuse of the House of God. It was intended to be a house of prayer, and they had made it something else. The Church is to be the house of prayer and not something else: not "a social club that opens with prayer," not a lyceum, not a music-hall—not anything else or other than a sanctuary wherein man may be at home with his God in the company of God's faithful people.



The Preparation

BY LEICESTER C. LEWIS

IN many Anglican parishes, the custom of using the historic Western form of preparation at the foot of the altar steps for the Eucharist proper which is to follow has happily been established. In some places it is said secretly by the priest, in some it is rattled off quite hurriedly by priest and server, in a few churches, it is said wholeheartedly by the ministers and the congregation. Generally the use of The Preparation is defended liturgically or historically or esthetically. These arguments are undoubtedly valid, and have their proper place in the revival of Catholic Liturgy. The Preparation, however, is so rich in religious teaching and expresses so strongly fundamental spiritual values, that it is worthwhile to make sure that we understand and rightly appreciate these.

Standing before the altar, the celebrant dedicates himself and everything that is to happen throughout the entire service to the ever blessed Trinity, "In the Name of the Father, and of the Son, and of the Holy Ghost," and the people unite themselves with this dedication by answering "Amen, So be it". Here at the very start of the Church's highest act of worship, the social nature of true Christian living is vigorously asserted. Dedication to the Trinity must always involve the social, rather than an individualistic, standard of life. The doctrine of the Holy Trinity is certainly not the expression of bad arithmetic. It is rather the proclamation to the world that the innermost life of God Himself is a socialized life, a life in which Father, Son, and Spirit act and energize in perfect and unbroken harmony. In this perfect and divine life "none is afore, or after other; none is greater, or less than another; but the whole three Persons ... are coequal." Thus states the Athanasian

Creed, and it is this divine and socialized life which we invoke and to which we dedicate ourselves at the start of Mass.

Then follows Psalm 43 with its antiphon "I will go unto the altar of God, ever the God of my joy and gladness." This is a short but richly devotional psalm, with the following strains:—

1. The determination to establish communion with God: "I will go." Here is expressed what we might call the foundation of religion, the soul's hunger for its Creator. This we should never slur over, even though it is a familiar fact for us. It is the backbone of all true Christian philosophy. Long ago the North African Church Fathers taught that the soul of man is naturally, or from its very nature, Christian. St. Augustine echoes this in his beautiful and oft quoted sentence: "Our souls were made for God, and are restless till they find rest in Him." Fr. H. de Lubac, the very understanding founder of the Society of the Most Holy Christ, the first of the Benedictine Order in the Roman Church, stated this same truth when he had his missionaries begin with the natural virtues of the ordinary American, and then proceed to show that these natural virtues, really created by man just because he is man, cannot find their complete realization and outflow only in the supernatural life of the Catholic Church. Man wants God, and we enter this world as we start our Psalm.

2. This progress Godward, however, leads directly to one of the realistic points of Christian spirituality, viz. that as we are, we are aliens from God: "Why hast Thou forsaken me from Thee, and why go I so heavily laden? The enemy oppresseth me?" This of course is the first act in the saga of redemption. The religion can never admit that human nature *as we find it* is perfect. We are

re exiles, we belong to Heaven but we are in fact far from it. This is the point of the inspired Joseph Story in the Old Testament, and the teaching of much of the New Testament: "aliens from the commonwealth of Israel." This is the backbone of the Jerusalem the Golden hymnody of the Middle Ages, and even of what is true in the perceptions of Karl Barth. Despite all the glorification of man in Catholic spirituality, there is never any space for the unhealthy and unrealistic glorification of man. To us indeed the Vision of the Heavenly Kingdom has been wonderfully safeguarded, but just because of the reality of the Vision we are forced to confess how far we are yet from arriving at the Gate. The Psalm powerfully calls us to be saints, but in the same breath it underscores the fact that as we are we are sinners.

The third note of the Psalm is the longing for security: "Why art thou so afraid, oh my soul, and why art thou so distressed within me?" We cannot envy greatly to whom this verse does not make any appeal. He in truth would be blameworthy superficial who could face the problems of his life, of his country, and of his world, without feeling genuinely "disquieted." Contemporary studies in psychology have familiarized us with the fact that so many of the ills of life are the result of fear. We look out upon what each of us has to face both individually and socially, we know, and we are honest, that we are afraid. True it



is that the Christian cannot continue in fear, but equally it is simply unrealistic to deny our fear.

4. Quite properly the fourth and final note of the Psalm is trust in God, or the great Christian virtue of faith: "Put thy trust in God, for I will yet give Him thanks, which is the help of my countenance and my God." Possibly the Catholic Revival in its entirely right emphasis upon the sacraments of the Church has somewhat discounted the equally vital importance of faith. While the older and cruder Evangelicals overstressed and almost materialized this virtue, in much Catholic life today it seems to play only a minor part. This of course is wrong theologically, because it tends toward heresy, and it is harmful spiritually because it works toward weakening the vigor of our own response to God's action. We must believe with full Evangelical fervor that God can save us, and will save us. We put our complete trust in His action toward us, and our life becomes a song of thankfulness to Him for all that He is and all that He has done.

After the Psalm and its Gloria (the latter a renewed pledge of loyalty to the Triune God), and after the repetition of the



antiphon, as if to clinch for us the thought of the Psalm, there follows the great affirmation "Our help is in the Name of the Lord, who hath made Heaven and earth." A more solemn Christian *credo* could hardly be imagined; the real question is, Do we believe it? Stand on a corner in Wall Street, and psychoanalyse any number of the passers-by. On what do they rely in life, and what do they in their hearts consider their help and strength? Stand in some important ecclesiastical convention, and probe the minds of many of the leaders. Is their "help" administrative efficiency, or strength of popular approval, or even getting the job? How seldom would the observer feel that the name of God, the power of God, the will of God, was that upon which everything else depended! For us who say the Preparation there can be no hesitancy: "Our help is in the Name of the Lord."

Essential as this attitude is for true Christian thought, it carries with it a very real danger of spiritual arrogance: *our* help is God, and that fact makes us superior to the lesser breeds without the Law. Against any such arrogance, the Preparation proceeds with devastating effect. We make confession of our sins: "I confess ... that I have sinned." Whoever makes this confession honestly will have small space left in him for arrogance. The confession has a sweep and depth which cannot fail to humble us. We confess to our God our sins of thought, word, and deed, and then we recall the great characters now standing about God's throne in Heaven: the blessed Mother, the warrior St. Michael, John the great Forerunner, Peter the Key Bearer and Paul the Evangelist of the nations, and all the unknown multitude of the saints: we Catholics know that these characters are not "dead Roman Catholics," but alive today, vibrant in the more immediate presence of the All-Holy God. It is at the door of this infinite spiritual fortress that we knock on our breasts and plead for forgiveness.

This, however, is only one part of this

glorious confession. We do indeed confess our sins before and by the prayers of the company of Heaven", but more surprisingly we do precisely the same thing for our friends and neighbors here on earth: "and to you my brethren." It would be difficult to find a more penetrating practical democracy in religion than this. If an archbishop says this Preparation, he must confess his sins and ask the prayers of a choir boy serving in the sanctuary. The archbishop cannot go up to the altar until he has expressed his unworthiness and asked the prayers of his attendants. Even more, the youngest and dirtiest of those standing around have the right to ask the prayers of the prelate at the altar. Still further, if our theology is really high up in the realm of the Spirit, the prayers of the servers somehow enter into the religious progress of the celebrant. Here indeed is manifested the marvelous democracy of prayer. The curious wiggling sometimes too evident during this part of the Preparation ought never for a moment to blind us to the sheer spiritual heights here expressed.

The Preparation ends, after the confessions and absolutions, with the versicles and responses leading up to the prayer said by the priest as he ascends the altar. Of this prayer, our Collect for Purity in the Prayer Book is a fair rendering. We are now ready to begin the service, but inevitably first we must cleanse ourselves. The surgeon, just before he begins the operation, of necessity sterilizes his hands. Trained though he is through years of experience, familiar though he is with what he has to do, nevertheless immediately before he acts, he must cleanse himself. Thus as the link between the Preparation itself and the Eucharist proper, the Church prays that God will "cleanse our thoughts of our hearts." Thus in the presence of the Holy Spirit, the priest kisses the altar, and the Mass begins.



News of St. Andrew's

SCHOOL opened on September 3rd, with 91 boarding students and 7 day pupils. They are a fine group of boys and girls settled into school life with amazing ease and rapidity. The majority of them come from Tennessee, Georgia and Alabama, but many come from a distance, ranging all the way from New York to California and from Texas to Florida. This diversity of background gives a needed broadening to the life of the School.

We are fortunate in having excellent Prefects who have already demonstrated their ability and ability. The Head Prefect is Francis Nicholson, of Decherd, Tenn. In addition to the general supervision of the student body, he is in charge of St. George's History. Hartwell Hooper, of White Plains, Tenn., and Claude Martin, of Dixon, Ill., are the Prefects in charge of St. Andrew's. St. David's, the eighth grade dormitory, is supervised by the fourth Prefect, Mrs. Lee, whose mother has joined our staff this year as School Nurse.

There are four members of the Order stationed here this year. Fr. Spencer, O.H.C. succeeded Bishop Campbell as Prior. Fr. Turkington, O.H.C. continues as Headmaster of the School. Brother Dominic, O.H.C. teaches Sacred Studies to the Second, Third and Fourth Forms, and is Sacristan of the School Chapel. Fr. Harris, O.H.C. is teaching Latin and Sixth Form Sacred Studies. For the Fifth Form Sacred Studies we are trying an experiment this year. The Prior is giving them a five-

times-a-week full-credit course in Church History.

We rejoice to have with us again most of the members of last year's faculty and staff. Fr. Flye continues to teach the History courses, Miss Brown Mathematics and Spanish. Mr. Kennedy is teaching the eighth grade. Fr. Wright, the Bursar, Mrs. Kroll, the Librarian, Mr. Allgood, the Registrar, and Mrs. Bell, the School Matron, are carrying on their splendid work. The devoted faithfulness of this group gives continuity and stability to the School traditions.

To them have been added several new members of the staff who have already made important contributions. Fr. David Watts is the School Chaplain, teaches the English courses, and assists Fr. Turkington. His wife acts as Dietitian and is providing the School with excellent meals. Fr. Harvey Simmonds has joined us as assistant Bursar and is keeping the plant and farm in fine shape. Mrs. Lee, the School Nurse, has organized a first-rate infirmary and dispensary.

During the summer we were able to make many repairs and improvements which were long overdue, but which had had to be postponed because of war shortages. Most of the buildings have been repainted. New faculty apartments have been provided. Part of the School lounge has been turned into a study hall. Finally, that which has aroused the greatest enthusiasm among the boys is the new playing field. It is only half finished, but will provide baseball and softball dia-



monds for next spring. The foundations have been laid for a track which we hope to complete next summer, if we can raise the money.

The fall athletic program is in full swing. This year we have introduced six-man football as an intramural sport, coached by Fr. Watts. It has aroused a keen interest. Mr. Alligood is running a fall baseball squad for

the devotees of that sport, and Mr. Ken is coaching tennis and volley-ball. We have three horseshoe pitches which the boys are in constant use during their free time.

The School is off to a grand start. If we can keep it up, we shall have one of our best years. We earnestly ask our friends to join us in their prayers that we may be worthy of the opportunities which God is giving

Simon the Leper

BY A MEMBER OF THE ORDER

OF all the pleasant and blessed things which Africa gives her adopted missionary sons, somehow I prize none more than my relations with one Ndebe, "Catfish."

Sister Clare was the mother of the little Christian group at Taulahun and she took him through the long years of preparation and instruction preparatory to Baptism. She chose his new name, Simon, and one October dawn I went to the hilltop hamlet and baptized Simon Ndebe. He became my baby from then on.

He also became a rice Christian. His disease was increasing and he could not work. Soon, on a Saturday morning, he appeared in the long line of business callers and begged a sixpence. My chance! I gave him one and said, "Every Saturday you may come for sixpence if you have a letter from the doctor to show you have had leprosy medicine." He came once thus equipped, but the next week with no note; "No paper, no silver," I decreed.

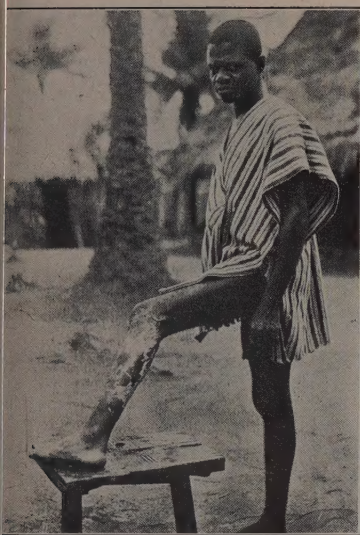
But Sister Clare begged for him on the

grounds that the treatment was very successful, the case advanced beyond likelihood of cure, and his need of the pittance genuine. So he went on the list.

Soon I was dressing him too. Just before Easter he more than hinted about a new robe. Indeed he needed one. He was given one with brown stripes, colored by the nut dye. He trode off to show it to the others. A few months later he begged for sandals because his feet had become painful. I swapped in my old blue slippers for his only pair of rubber tire sandals in Boko and Simon was delighted with these. Some time after when I was seeking to encourage local industry a school boy produced a hat, size about 12, closely woven out of a sort of semi-wicker fibre. It was head-ache-roofing and no fit for anyone but I bought it, kept it around aimlessly for a while and gave it to Ndebe. That tall, gaunt leper was a striking sight with his long robe, flapping footwear and rocking headgear. He looked like a king.

"But, missionary, what of his suffering? Well, the adequate reply is that he sought to make as proper a response to God as could be asked. His opportunities were better than those of others because it had seemed better for him not to attend the Church" and so he had no Sunday work. There were the daily worship in Taulahun chapel by the evangelist and a week





ion. He was always present and always brought a Liberian half-cent for his offering; Confession and Communion were even in that nearby settlement very often that he always "took" both.

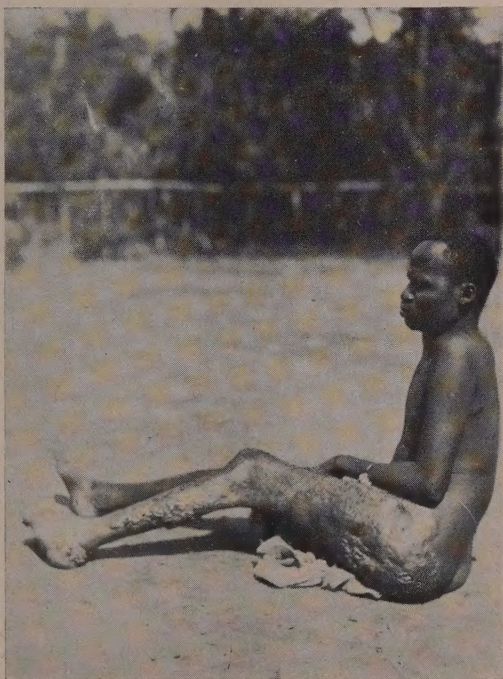
About three years after I first knew him he had a temporary improvement. He began coming to Bolahun church Sundays and he said nay. He asked for seed to plant corn and gladly took corn when we had rice. How glad he must have been to be able to do a man's work again among his fellow tribesmen.

But before harvest he got worse and was missing at the daily prayers. He had to receive the sacraments under conditions so primitive as can be imagined. His poor mother, not quite so old and wrinkled as I should have thought, was squatting opposite him, across from their little hut when I came.

Just after Tenebrae Maundy Thursday the word came that he was dying. I was called to go to him and was soon ready to be supplied. Dennis Lumbe, a big school-teacher, came to carry the lantern and to be the first to see the streamer. (I

was glad that if he had to go it might be before my imminent leaving on furlough.)

At the door of the hut I was pleased to find the complete Christian group. There was no one inside the dark hut; even the heathen mother had fled the leper's death. He had on the poor finery I have described, even the hat; his mouth and nostrils were flowing rapidly with the fluid that is so contagious, I understand. He could not receive Holy Communion; he was unconscious. We said prayers from the Bandi book; I, loudly in his ear, of course. His body received the touch of that Oil that reaches the soul and before the Prayers for the Dying were done, he was gone. The Christians got him ready for burial, Good Friday about 10. His remains are in Bolahun cemetery. His hut was left to ruin, no person ever going there again. His soul is safe. May he rest in peace. May he pray for us that we may be free from the leprosy of sin!



DEAR READERS,

Here we are in our new format. We had to do it, to spare your pocketbook. We hope you will like us better than ever. Actually, this isn't new, but a return to the size of the *Magazine* as it was when our beloved Father Huntington was its editor. We can see him now poring over his proofs, patiently counting the lines in every column, laboriously lettering whole sheets of copy in his own shaky, hand-drawn capitals, so that, when there was no typist, the printer might be able to decipher them. Pray that his ideals of painstaking thoroughness may inspire us too, and make our *Magazine* a faithful witness to the truth of God.

*The Editors**Contributors to This Issue*

Fr. Raymond A. Gill served on the staff of the Holy Cross Liberian Mission.

Fr. Leicester C. Lewis, Ph. D., is vicar of St. Luke's Chapel, Hudson Street, New York City.

Fr. Carroll E. Simcox is Chaplain at St. Francis' House, Madison, Wisconsin.

— : —

Please join us in praying:—

For blessing on Fr. Superior's mission at All Saints' Church, Nevada, Missouri, Nov. 2-7.

For his sermon at Bryn Mawr College on Nov. 9.

For his address on the Liberian Mission at the Church of the Good Shepherd, Rosemont, Pa., Nov. 10.

For Fr. Baldwin's retreat for the Order of St. Francis at Mt. Sinai, L. I., Nov. 17-22.

For Fr. Adams' quiet day at St. Paul's Church, Harrisburg, Pa., Nov. 18.

For Fr. Superior's sermon at St. Clement's Church, Philadelphia, Nov. 23.

For his sermon at St. John's Church, Bridgeport, Conn., Nov. 30.

For Fr. Harrison's mission at the Church of the Good Shepherd, Shelton, Conn., Nov. 30-Dec. 7.

COMMUNITY NOTES

We are happy to report that Fr. Superior is much better and was able to take his missions at St. James', Goshen, N. Y., and Saviour, Chicago, as planned.

Bp. Campbell, Fr. Adams, and George attended the ACU Congress Washington, D. C. Bp. Campbell preached at St. Mark's, Buffalo, and took part in the consecration of Bp. Donegan at the Cathedral in New York.

Fr. Harrison gave a retreat for a number of laymen from St. Andrew's Church, York, Pa.

Fr. Tiedemann gave an address to students of the University of Minnesota, and conducted schools of prayer at the Church of the Ascension, Denver, Colorado, and Paul's Church, Richmond, California.

Fr. Baldwin led a discussion on the Religious Life before a group of young adults at All Saints' Cathedral, Albany, N. Y. It was a quiet day for the women of the Diocese at St. Paul's Church, Troy. (The quiet day was enlivened by loudspeakers in the playground outside giving a play-by-play report of the World's Series.) Later in the month Fr. conducted a mission for children at the Holy Trinity Church, Pittsburgh, and a mission for adults at Emmanuel Church.

Fr. Parker preached a mission at the Church of the Good Shepherd, Pittsburgh, N. J.

We all rejoice in the increase of guests at Holy Cross, especially the number of those who come here for retreat. That is why our House is for. Will you all help us in one thing? Let us know beforehand, so that you may be sure we have a room! Please write, rather than phone. And please address your letter to "The Guest Master," by the way, not to your personal friend by name, lest he should be away, and many days be lost while your letter follows him. This will really help us make you welcome.

Ordo of Worship and Intercession, Nov.-Dec. 1947

- Nov. 16. 24th Sunday after Trinity, Semidouble G gl col (2) of St. Edmund BC (3) of the Saints, cr pref of Trinity.—Intention for the Church's works of mercy.
7. St. Hugh of Lincoln, BC Double W gl col. 2) St. Gregory Thaumaturgus, BC.—For our bishops.
8. Tuesday, G, Mass of Trinity xxiv col 2) of the Saints 3) *ad lib.*—For our friends and benefactors.
9. St. Elizabeth of Hungary, QW Double W gl.—For the homeless and starving.
10. Thursday, G, Mass as on November 18.—For the world's rulers and statesmen.
1. Presentation BVM, gr db W gl, col (2) of St. Columbanus, C.—For Church schools.
2. St. Cecilia, VM Double R gl.—For organists and choirs.
3. Sunday Next Before Advent, Semidouble G gl col 2) St. Clement, BM cr pref of Trinity.—For just distribution of temporal goods.
4. St. John of the Cross, CD Double W gl cr.—For love of prayer and self-denial.
5. St. Catherine, VM Double R gl.—Thanksgiving for our Father Founder.
6. Wednesday, G, Mass of Sunday col 2) of the Saints 3) *ad lib.*—For all Religious.
7. Thanksgiving Day Mass W gl cr.—Thanksgiving for all God's bounty.
8. Friday, G Mass as on November 26.—For all sinners.
9. Vigil of St. Andrew, V col 2) of St. Mary 3) for the church or Bishop.—For all penitents.
10. 1st Sunday in Advent, Semidouble V col 2) of St. Mary 3) for the Church or Bishop cr pref of Trinity.—For awakening of the careless and worldly.
- December 1. St. Andrew, Ap Double II Cl R gl col 2) Advent i cr pref of Apostles.—For St. Andrew's School.
2. Tuesday, V Mass of Advent i cols 2) of St. Mary 3) for the Church or Bishop. Gradual without Alleluia on ferias in Advent.—For the Departed.
3. St. Francis Xavier, C Greater Double W gl col 2) Advent i.—For all missionaries.
4. St. Clement of Alexandria, BCD Double W gl cr.—For the Orthodox.
5. Friday, V Mass of Advent i col 2) St. Sabas Ab 3) of St. Mary.—For reunion.
6. St. Nicholas, BC Double W gl col 2) Advent i.—For those soon to be married.
7. 2nd Sunday in Advent, Semidouble V col 2) St. Ambrose, BCD 3) Advent i cr. pref of Trinity.—For the peace of the world.
8. Conception BVM, Double II Cl W gl col 2) Advent i cr pref BVM.—For family life in our land.
9. Tuesday, V Mass of Advent ii col 2) Advent i 3) of St. Mary.—For the Departed.
10. Wednesday, V Mass as on December 9.—For our Liberian Mission.
11. Thursday, V Mass as on December 9.—For our work in the West.
12. Friday, V Mass as on December 9.—For the tempted.
13. St. Lucy, VM Double R gl col 2) Advent i.—For the sick and suffering.
14. 3d Sunday in Advent, Semidouble V col 2) Advent i 3) of St. Mary cr pref of Trinity.—For those soon to be ordained.
15. Monday, V Mass of Advent iii col 2) Advent i 3) of St. Mary.—For the Departed.
16. Tuesday, V Mass as on December 15.—For our Country.

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